WHO IS SIMEON THE NIGER?

INTRODUCTION

A. Aim**:** To conduct thorough research and Greek Parsing to connect the Simon of Cyrene, who carried the cross of Christ in the gospels (Matthew, Mark, and Luke), to the Simeon *called Niger*, Luke mentions in Acts 13:1. The proposition *of this dissertation* is,

B. Pro: To establish that Simon from the Gospels is the same Simon that Luke referred to as: "The Simeon, *called Niger*, the Cyrenian," who was a leader and teacher in the church at Antioch."

C. Textual presentation: Our discovery text is recorded in Acts chapter 13, verse 1.

1. The Englishman's Greek English Interlinear Translation (EGNT). Acts 13:1, "Now there were certain in Antioch in the assembly which was there, prophets and teachers, both Barnabas and *Simeon* who was called *Niger*, and Lucius the *of Cyrenian*, and Manaen, of Herod the tetrarch a foster-brother, and Saul." EGNT, Page 350.

2. The BlueLetterBible's Interlinear Translation Textus Receptus (TR). Acts 13:1, "Now there were in the church that was *at Antioch* certain prophets and teachers; as Barnabas and *Simeon* who was *called* Niger, and *Lucius of Cyrene*, and Manaen, which had been brought up with Herod the tetrarch, and Saul." Translation by BLB.org.

3. Redesigned by Ron Freeman, Evangelist (RFE). Acts 13:1, "There were now certain in Antioch in the church that was prophets and teachers; as *the Barnabas* and *the Simeon called* Niger (black), *the Cyrenian* and *Lucius,* and Manaem, which had been brought up with Herod the Tetrarch and Saul." Most Interlinear do not translate all "definite articles" in their Translations (Interlinear Glossing).

D. Outline.

1. Who Is Simeon The Niger?

E. Introductory Remarks.

1. This dissertation is written to establish that Simon is the same Simon in the gospels who carried the cross of Christ, and the Simeon Luke "called Niger" one of the leaders in the church of Antioch in Acts 13:1. Recall, Luke wrote both the *Gospel of Lu*ke and the *Acts of the Apostles*.

2. First, this work will begin by researching writers and authors of Translators, Commentaries, Bible Dictionaries, and online research into the nouns Simon, Simeon, Cyrene, and Cyrenian (both in Latin, German, and Greek), all of which predate the 19th Century. We will leave no stone unturned.

3. Next, this work will culminate by conducting a Greek Parsing Exercise (GPE) to parse four passages of scripture that mention Simon or Simeon in the Gospels (Matthew, Mark, and Luke) and the Book of Acts of the Apostles. We will allow the case, number, and gender of each passage of scripture to identify the rightful subject of these texts in the New Testament.

4. Finally, this dissertation presents this work on behalf of all who, like me, are not Greek scholars but have read, studied, taught, and preached the sacred text for over 60 years. We have no ill intentions in mind during this research, documenting, and reporting of our findings. This work is long overdue, and I am grateful to God, who allowed me to be His humble servant to rightfully accredit the work of the Holy Spirit by enabling the "Men of Color" to organize and oversee "His work of evangelizing" the entire Gentile Nations from the church of Christ at Antioch. With this introduction, let's get right into this effort.

BODY OF DISSERTATION

I WHO IS SIMEON THE NIGER?

A. Preliminary Background Research. Before we can decide this question: "Who is Simeon The Niger?" We conducted additional research on his name and title. This research examined contemporary authors who have written about "Simon" or "Simeon." Some early writers gave their views on who Simeon the Niger was in Acts 13:1. Indicated below are my findings. Observe,

1. From Wikipedia, the free encyclopedia, *Kistemaker, Simon J. (1990). Acts.* Baker Book House. Mr. Kistemaker wrote: "Simon the Niger is a person in the Book of Acts in the New Testament." He continued,

a. First, "Acts 13:1…In the *church at Antioch*, there were *prophets and teachers*: Barnabas, *Simon called Niger*, Lucius of Cyrene, Manaen (who had been brought up with Herod the Tetrarch), and Saul. Some interpret the nickname Niger to mean "black," referring to a dark complexion or Negro (*of African*) descent since Niger is a *Latin word* for…black." [Rewritten in the active voice, with one inclusion.]

b. Further, "Some commentators identify Simon as the same person, the Simon of Cyrene, and Simon's son Rufus as the same person, Rufus (is) named in…Romans 16:13, 'Greet Rufus, chosen in the Lord; also, his mother — and mine.'"

c. Finally, "Mark 15:21, They forced a man coming in from the *country of Cyrene*, who was passing by, to carry Jesus's cross. He was Simon of Cyrene, the father of Alexander and Rufus," Page 454. [Rewritten in active voice].

d. Conclusion: Mr. *Kistemaker* rightfully notes that some other commentators agree that the "Simon" mentioned in the gospel of Mark was the same "Simon" Luke wrote about as a prophet and teacher in the church at Antioch. Therefore, this was the same "Simon" who was compelled to carry the cross of Christ in the gospel of Mark.

2. Latin Word Study Tool: "Niger, Black, sable, dark, dusky. A *Roman Surname*. [Lewis & Short Elem. Lewis): niger, adj. sg. masc. voc.; niger, adj. sg. masc. norm. This name, "Niger," returned with the definition of Black, an *adjective* singular, masculine, and vocative. And niger, an *adjective* singular, masculine, and nominative. This translation and form (case, number, and gender) will change the noun Niger to an adjective in our text. An adjective must have the same case, number, and gender as the noun it modifies in a sentence: "*The Simeon* called Niger (black)…*the Cyrenian,"* Acts 13:1.

3. BlueLetterBible. Níger, neeg'-er; of Latin origin; black; Niger, a Christian: —Niger. Surnames: "Niger was the surname of the prophet Symeon, a Christian, in Acts 13:1. This is probably the same Simon, who Luke wrote: "And as they led him away, they laid hold upon one Simon, a Cyrenian, *coming out* of the *country* (not field), and on him, they laid the cross, that he might bear *it*," Luke 23:26. [The EGNT translated *ἀγροῦ* as a field, and not as a country, Page 233.] Explanation,

a. The word *ἀγροῦ* is correctly translated as a "*country*," not a field, as in Luke 23:26. Simon was *coming into* Jerusalem from *out of* the country of Cyrene for Pentecost. "Simon, who bore our Lord's cross, *was a native of* this country," Matthew 27:32; Mark 15:21. Observe,

b. Jews from Cyrene were in Jerusalem at Pentecost, Acts 2:10. Cyrenian Jews had a synagogue in Jerusalem (Acts 6:9).

c. Converts belonging to the countries of Cyprus and Cyrene contributed to the *formation of* the first Gentile church at Antioch, Acts 11:20. These men today would be called "people of color." Who, up until this time, have not been given credit for their work of evangelism, "spreading the gospel of Christ" into the entire Gentile world (Africa, Asia, and Europe). As cited in J. B. Lightfoot's book: "St. Paul's Epistle to the Galatians," it is well worth noting his comments. See comments below.

4. J. B. Lightfoot, D. D., wrote: "Here, as before, the innovators *were not* Hebrews, *but* Hellenists, "men of Cyprus and Cyrene" (xi. 20). Their success was signal: crowds flocked to hear them, and at *Antioch first* the brethren were called by a new name – a term of ridicule and contempt then, now the pride and glory of the civilized world. Hitherto, the believers had been known as "Galileans" or "Nazarenes"; now they were called "Christians," Pages 138-139. Acts 11:26. See Reference Section.
5. Conclusion: Our research has revealed that some commentators *named Simon* from Mark 15:21 to *the Simon* Luke wrote about, as possibly one of the prophets and teachers in the Antioch church in Acts 13:1. Both Simon and Lucius *were natives* of Cyrene or Cyrenians. *These authors* have made compelling arguments that *need to be validated* through Greek Parsing by connecting these two Simons by name, country, and race in case, number, and gender. This will be our work to establish them *unequivocally* (definitely) as being the same Simon in the gospels and the Acts of the Apostles.
B. Translators, Commentaries, and Bible Dictionaries.
1. Translators. Some translators (in my judgment) have obscured the correct person's true identity in this scripture. The person's name mentioned in Acts 13:1 has been given the variant name "Simeon" rather than "Simon," which is probably the *original name* Luke penned in this scripture: and perhaps even read as: "Simon, called *the* Niger (Black), the Cyrenian, and Lucius." Observe,
a. Translators. In my dissertation, "Divine Revelation and Inspiration," I listed several texts in which the translators *did not* follow the writer's "style" in his other Letters. Paul is one of these authors. Likewise, Luke wrote the "Gospel of Luke" and the "Acts of the Apostles." Be mindful that,
b. Luke was Paul's physician and companion in the Antioch church, and he could *inscribe the facts* as he saw and knew them then.
c. Who more undeniably (indeed) could be *the one person* to tell his readers, the man who was given the "surname" or "called Niger" *by the apostle* Paul and others, but Luke, the author of the Book of Acts?
d. Conclusion: The translators (in my judgment) had no justifiable reason to create a variant name for Simon. If there was a possibility that Simon could be confused with other Simons, they only had to follow the "pattern" in the New Testament and address him as "Simon called Niger."
2. Commentaries. Here are some comments from several Commentaries by men who wrote concerning this "Simon of Cyrene." Observe,
a. *Ellicott's Commentary*. He wrote: "Simeon, that was called Niger. —The name seems to indicate the swarth-complexion of Africa, but nothing more is known of him. The epithet was given to him, probably, to distinguish him from the many others of the same name, possibly, in particular, from Simon of Cyrene. (See Note on Acts 11:20)." Why not just (to) *identify him* from *other Simons*? Observe,
1) The writer's position was that the "surname" given to Simeon was to distinguish him *from other Simons* mentioned in the New Testament.
2) He further separates Simeon from Lucius, establishing that only Lucius is from the Country of Cyrene. However, the text indicates that both Simeon and Lucius were from Cyrene. This alone connects Simeon to Simon in the gospels.
3) Ellicott concluded: "Lucius of Cyrene. —Probably one (part) of the company of 'men of Cyprus and Cyrene' (Acts 11:20), who had been among the first evangelists (teachers) of Antioch. On the grounds that Cyrene was famous for its School of Medicine, some writers have identified him as the author of the Acts. Still, the two names Lucius and Lucas are radically distinct, the latter being contracted for Lucanus," Bible Hub, Acts 13:1. (Comments edited in active voice.) However,

4) This author's position (Ron Freeman, Evangelist) is that Simeon in Acts is the Simon in the gospels, who was compelled to carry the cross of Jesus as the Roman soldiers led Him to Calvary to be crucified. Given,
a) First, Simon was probably among the "devout Jews in Jerusalem on Pentecost, and one of the first converts to the gospel preached by Peter and the other apostles to the repentant believers that were baptized that day," Acts 2:5; Acts 2:10; Acts 2:38-41.
b) Further, Simon was no doubt among the believers Luke wrote about who preached the gospel to the people of Phenice, Cyprus, and Antioch in Acts 11:19-21. Probably among the disciples that "were scattered abroad who went everywhere preaching the word," Acts 8:4.
c) Next, Joses was given the "surname" Barnabas by the apostles in Jerusalem, who was a Levite and of the country of Cyprus, Acts 4:36-37. Barnabas was later sent to Antioch to oversee the work of the congregation formed there of Jews and Greeks, Acts 11:22-24. Through his work, Luke wrote: "And many believed and turned to the Lord."
d) Finally, Barnabas went to Tarsus "to seek for Saul" to persuade him to return to Antioch and assist in preaching and teaching within the church. Paul did return with him to Antioch, Acts 11:25-26. Barnabas was a leader of men and became a companion of Paul in Antioch's *missionary efforts* into the Gentile Nations! Here are the other writer's comments. Observe,
b. Alexander Maclaren's *Commentary*. He wrote: "The church at Antioch was not left without signs of Christ's grace and presence. It had its band of 'prophets and teachers.' As *might be expected*, four of the five named are Hellenists —that is, *Jews born* in Gentile lands and speaking Gentile languages. Barnabas was a Cypriote, Simon's surname of Niger {'Black'} was probably given (to him) because of his dark complexion, which was probably caused by his birth in warmer lands. He may have been a North African, as Lucius of Cyrene. Saul was from Tarsus, and *only* Manaen remains *to represent* the *pure* Palestinian Jew. His had been a strange course, from being foster-brother of the Herod who killed John to becoming a teacher in the church at Antioch. Barnabas was the leader of the little group, and the younger Pharisee from Tarsus, who had all along been Barnabas's *protege*, brought up the rear," Bible Hub, Acts 13:1. Alexander Maclaren, in *his commentary*, defines the whole problem, which comprises many Bible Commentaries (e.g., *only* Manaen remains *to represent* the *pure* Palestinian Jew) in Antioch. Observe,
1) Could McClaren be referring to the bias and prejudice of some during his day and times?
2) Recall that the Grecian widows were neglected during the "daily ministration," in Acts 6:1-2. This was the problem of the "early church of Christ."
3) The Grecians were also overlooked during the gospel preaching by *the pure Jews* in Antioch, Acts 11:19. The "men of Cyprus and Cyrene were those that preached unto the Grecians in Antioch," Acts 11:20. [I used the words "*pure Jews*" because Maclaren used it in his commentary of the pure Palestinian Jew].
4) These biases and prejudices undoubtedly also obscured the eyes and hearts of some translators and commentators during the 1950s regarding the matter before us (in my judgment). The same evils that plagued the church throughout the 1st Century continue to divide the people of God today.
c. *The New Testament* and Wycliffe Bible commentary. Wycliffe wrote: "The church in Antioch was characterized by many outstanding Christians. Niger. A Latin word meaning black is used as a nickname here. It apparently describes Simeon's dark complexion and suggests that he was of African origin. He may have been the Simon of Cyrene mentioned in Mk 15:21, who carried Jesus' cross. The adjective describing Manaen as a foster brother was applied to boys the same age as royal

children brought up in the court. The title was retained after the boy reached adulthood. Herod, whose playmate was Manaen, was Herod Antipas, who ruled over Galilee and Perea between 4 B.C. and A.D. 39. Prophets were enabled to give new revelations of God's will by direct inspiration of the Holy Spirit. Teachers were gifted in interpreting (OT) Scripture," Page 427. [Rewritten in active voice].

d. *New Testament History*, A Critical and Exegetical Commentary on the Book of Acts. Gareth L. Reese wrote: "And Simeon who was called Niger—Niger is a Latin name (*word*) meaning black, and the title (*evidently*) had some allusion to his color. It appears that he was a Negro (*or an African*). Nothing more is known of him than what is given by Luke, though some have attempted to identify him with Simon the Cyrene, who carried the cross for Jesus. We think it to be more in harmony with ancient ways to say that this title was given to Simon to distinguish him from the other Simons in the New Testament," Page 454. (Rewritten for clarity; the inclusions are mine.)

e. Matthew Henry's Complete Commentary. Matthew Henry wrote: "Antioch was a great city, and there were many Christians there; therefore, they should have many teachers. Barnabas is the first named, and Saul is last, but the last becomes first afterward. Three others are mentioned. Simeon, or Simon, who for distinction's sake was called Niger, *Simon the Black*; Lucius of Cyrene; Manaen, a person of some quality, as it should see, for he was brought up with Herod, the tetrarch, was his comrade and intimate, which gave him a fair prospect of preferment at court. Yet, for Christ's sake, he quit all the hopes for it. It is better to be fellow-suffer with a saint than fellow-persecutors with a tetrarch," Page 1684. [Edited and rewritten in active voice].

f. People's New Testament Commentary. B. W. Johnson wrote: "Barnabas. One of the prophets. See notes on 11:22. Simeon called Niger. Nothing more is known of him. As Niger means "black," some have fancied that he was an African, but Niger was as common a Roman surname as Black is now. Lucius of Cyrene. The men who planted the church at Antioch were "of Cyprus and Cyrene" (see note on 11:20). Lucius was probably one of these. The name occurs again in Rom. 16:21. And Manaen. His mother was probably Herod's nurse when the latter was a babe. Herod Antipas, the husband of Herodias, the murderer of John the Baptist, is meant. He was now dethroned and an exile in Gaul. And Saul. The greatest of these men is named last. His greatness was not yet demonstrated," Page 332. Let's consider some recognized Bible Dictionaries.

3. Bible Dictionaries. Here are a few Bible Dictionaries that gave objective comments regarding this subject. Observe,

a. Calmet's Dictionary of the Holy Bible—Volume 2. This author looked at all the Simons and Simeons in the New Testament and numbered them accordingly. I present two observations of this author.

1) NIGER, the surname of Simon (Acts xiii. 1.), who was a prophet and teacher, and one who laid his hands on Saul and Barnabas for the execution of that office to which the Holy Ghost had appointed them. Some believe he is the Simeon of Cyrenian, who carried the cross of Christ to Mount Calvary, but this opinion is founded only on a similitude of names. Epiphanius speaks of one Niger among the seventy disciples of our Savior," Page 702.

2) Simon IX. "Simon Niger, the black. Acts xiii. 1. About A. D. 44. He was among the prophets and teachers of the Christian church at Antioch and one who laid his hands on St. Paul and St. Barnabas for the office to which the Holy Ghost had appointed them. Some think he was Simon the Cyrenian, but there is no other proof of this than the *similitude of names*; nor is this a perfect one since St. Luke always calls *Simon the Cyrenian* by the name of Simon, but Simon Niger, by the name of Simeon.

Epiphanius, Hares, xx. cap. 4. reckons one Niger among the seventy disciples. The church makes no mention of Simon Niger. [If Calmet thought Simon IX. to be the same as Simeon, bishop of Jerusalem, it could require no great exertion to infer the identity of Simon the Cyrenian with Simon [called] Niger. It is certain that St. Luke, who calls Simon Peter by the name of Simon, also calls him Simeon in reporting James' speech, Acts xv. 14. If then Simon and Simeon denote the same person in this instance, why may they not, in the instance of Simon the Cyrenian and Simon [called] Niger? Comp. Fragments, No. DCXXXVI.],” Page 855. [Insertions are mine for clarity].

3) Brother Freeman: In his dissertation “Revelation and Inspiration,” Cited a possible reason for this deviation by a contemporary writer, Alister E. McGrath: “The development of ideas of 'biblical infallibility' or 'inerrancy' within Protestantism can be traced to the United States in the middle of the nineteenth century.” [58] — Wikipedia.org/Biblical inerrancy. See Reference Section.

b. Easton Bible Dictionary (EBD):

1) Among “the prophets and teachers” who “ministered to the Lord at Antioch” was Lucius of Cyrene, Acts 13:1,” EBD, Entry: LUCIUS of Cyrene, a Christian teacher at Antioch (Acts 13:1), and Paul’s kinsman (Romans 16:21). His name is Latin, but his birthplace seems to indicate that he was one of the Jews of Cyrene, in North Africa, Page 736.

NOTE: Lucius is mentioned in Ellicott’s Commentary above.

2) The word Niger. “NIGER black is the surname of Simeon (Acts 13:1). He was probably so-called from his dark complexion,” Page 858. See also “Surnamed Niger, i.e., black,” Page 1088.

3) The name Rufus. “RUFUS red, the son of Simon the Cyrenian (Mark 15:21), whom the Roman soldiers compelled to carry the cross on which our Lord was crucified. It is probably the same person again mentioned in Romans 16:13 as a disciple at Rome, whose mother was also a Christian and was held in esteem by the apostle (Paul). Mark mentions him (Rufus) and his brother Alexander as well-known to his readers (Mark 15:21),” Page 1033. (Edited in active voice).

c. Vine’s Expository Dictionary of Old and New Testament Words. “Black, Blackness. A. Adjective. “Melas” (*melas*), black, Matt. 5:36; Rev. 6:5, 12 is derived from the root *mal*-, meaning to be dirty; hence Latin, *malus*, bad,” Page 130.

NOTE: Observe that “black” is classed as an adjective rather than a noun.

d. Illustrative Bible Dictionary, by M. G. Easton. He wrote: “A Jew of Cyrene, in North Africa, then a province of Libya. A hundred thousand Jews from Palestine had been settled in this province by Ptolemy Soter (B.C. 323-285), and by this time, they had greatly increased in number. They had a synagogue in Jerusalem for such of their number as went thither to the annual feast. The soldiers seized Simon as the procession wended its way to the place of crucifixion as he was passing by, and the heavy cross which Christ, from failing strength, could no longer bear, was laid on his shoulders. Perhaps they seized him because he showed sympathy with Jesus. He was the “father of Alexander and Rufus,” (Matt. 27:32), Mark 15:21. Possibly this Simon may have been one of the “men of Cyrene” who preached the word to the Greeks (Acts 11:20),” Page 631.

Note: The scripture referenced in his comments should have been Mark 15:21. [Correction and insertion are mine].

e. The Westminster Bible Dictionary. Rev. Thomas J. Shepherd, D.D., wrote: “Simon of Cyrene, a Hellenistic Jew, was born at Cyrene on the north coast of Africa and present at Jerusalem at the time of our Lord's crucifixion (Matt. 27: 32). Mark describes him (15: 21) as the father of Alexander and Rufus, perhaps because Rufus was known to the Roman Christians (Rom. 16: 13), for whom he more especially wrote,” Page 476.

f. Smith's Comprehensive Bible Dictionary: "Simon of Cyrene. A Hellenistic Jew, born at Cyrene in Africa, who was present in Jerusalem at the crucifixion of Jesus, either as an attendant at the feast (Acts ii. 10) or as one of the numerous settlers at Jerusalem from that place (vi. 9). Meeting the procession that conducted Jesus to Golgotha, as he was returning from the country, he was pressed into service to bear the cross (Mat. xxvii. 32; Mk. xv. 21; Lk xxiii. 26), when Jesus Himself was unable to bear it any longer (comp. Jn. xix. 17). Mark describes him as the father of ALEXANDER 1 and RUFUS," Page 1038.
g. Distionnaire – GREC-FRANCIAS: Σῖμος, ou (ὁ) Simos, À. Tac.6,5; Dés. 18,48 et 164 B.-Sauppe, etc.; Tacr.74,53 (v. les prée.). Σῖμος, Page 1750. This was a popular Roman name in the 1st Century.
h. BLB.org: Σίμων, Σίμωνος (Buttmann, 16 (14)), ὁ (שִׁמְעוֹן, 'a hearing', from שָׁמַע, 'to hear'; (there was also a Greek name Σίμων (allied with Σῖμος, i. e., 'flat-nosed'; Fick, Gr. Personennamen, p. 210), but cf. B. D., under the word at the beginning; Lightfoot on Galatians, p. 266f)). [In the first century AD, Simon was the most popular male name for Jews in Roman Judea—Σῖμος - Flat-nose, snub-nosed, black, Latin. The name *Simon* is of Greek origin. The name was borrowed from Greek Σίμος (*Símos*). What does Simos mean? Its meaning is "flatly nosed."] Simos, codes in Greek Parsing are:
1) Σίμος – noun, sg. masc. nom, G4613, N-NSM. See W. E. Vine's and LWST.com.
2) EGNT, See Σίμωνος, and note "v" at the bottom, Page 233, Luke 23:26.
3) μέλας – adj, sg. masc. nom, G3189, A-NSM. See BLB.org.
NOTE: We sought to confirm all these truths through Greek Parsing, so this exercise was necessary. The Greek Parsing Exercise (GPE) is attached to this dissertation (please study it), and form your conclusions on this matter. We will discuss how my position on this, being the "Simon" of the Gospels and Acts of the Apostles, will be discussed after the GPE has been completed and analyzed.
C. The introduction to the GPE. This exercise requires further discussion. Let's begin by defining the Interlinear translations consulted and analyzed.
1. There are five of them. They are,
a. The Textus Receptus, Englishman's Greek New Testament (EGNT). This is an online Textus Receptus, Englishman's Greek New Testament giving the Greek Text of Stephens 1550, with the various readings of the editions of Elzevir 1624, Griesbach, Lachmann, Tischendorf, Tregelles, Alford, and Wordsworth: together with An Interlinear Translation, and the Authorized Version of 1611. You can review this document at Archive.org. See Reference Section.
b. The Textus Receptus (Latin, "Received Text") is the Greek text compiled initially by Erasmus around 1516. Though Desiderius Erasmus prepared the earliest work, Robert Estienne (or Stephanus) and Theodore Beza later revised it. Each text is substantially the same, aside from some minor variations. The Blue Letter Bible utilizes *Stephanus' edition* from 1550.
c. The GMNT stands for Morphological Greek New Testament. This Greek text is very similar to the Nestle-Aland 27th edition text. We thank James Tauber for creating this resource.
d. The BlueLetterBible (BLB), by BLB.org. Blue Letter Bible is a free, searchable online Bible program that provides access to many different Bible translations, including KJV, NKJV, NLT, ESV, NASB20, NASB95, and many others. In addition, the site provides in-depth study tools and access to commentaries, encyclopedias, dictionaries, and other theological resources. Browse the site to see all of the Bible study tools available.
e. The Bible Hub Interlinear Bible (BHIB), by BibleHub.com. The Bible Hub Online Parallel Bible provides search and study tools, including parallel texts, cross references, the Treasury of Scripture, and commentaries. This site provides quick access to topical studies, interlinear sermons, Strong's,

and many more resources.
2. Definitions. Before commencing our exercise, we must define some terms used in this exercise. This should not be considered the work of a *Greek scholar*, for which I am not. To those who can claim this right, I would no doubt be considered "an ignorant and unlearned man," Acts 4:13. I will undertake this task for others like me who have studied the scriptures for many years. Listed below are those terms and codes mentioned in our work that need an explanation for the reader. The GPE will investigate and analyze four passages of scripture that mention the names "Simon," "Simeon," "Cyrene," and "Cyrenian" in the New Testament. Taken from the EGNT, they are:
a. Matthew 27:32. The sentence: "A *man*, a *Cyrenaean*, by name *Simon*, him."
b. Mark 15:21. The sentence: "One *Simon*, a *Cyrenian*, the father of Alexander and Rufus."
c. Luke 23:26. The sentence: "A certain *Simon*, a *Cyrenian*, coming out of the country."
d. Acts 13:1. The sentence: "*Simeon* (or *Simon*), who was called *Niger,* the *Cyrenian."*
e. Similarity of sentences. All of these passages of scriptures describe this event similarly. The man's name is Simon. He was from Cyrene or a Cyrenian. Indeed, we can agree that a *man*, a certain *one*, must be that certain *Simon*. However, in the gospels, neither mentions any given "surname" by the writers. Yet, Luke in Acts 13:1 names this Simon: "Simeon, called Niger." This is because Simon was not yet converted, a disciple of Christ, nor a prophet or teacher in Antioch. All this came later and can be traced in the *Acts of the Apostles*, which we have shown in this dissertation. So,
D. What is Greek Parsing? "Greek Parsing means to divide (a sentence) into grammatical parts and identify the parts and their relationship. To describe (a word) grammatically by stating the part of speech and explaining their inflection and syntactical relationships." Reference, Merriam-Webster Dictionary. In this case, a sentence in the Greek manuscript is examined by case, number, and gender. (Insertion is mine).
1. Definite Article: "The *definite article* (a kind of determiner) serves an additional function to match a *noun, adjective, or participle* to the word it describes. The definite article, "ὁ," is usually translated as "*the,"* in English. See Table 1, Case Forms below. However, the rules governing the definiteness of words vary in different languages, so the article must always be translated according to *the conventions* of the target language." The target language, in this case, is English. It is here coded as T-NSM, which means:
a. T - is a definite article. The *definite article* contains the *same standard word endings* as an adjective. Much like a typical adjective, *the definite article* describes *a noun* but includes a much more comprehensive range of functions than a typical adjective. The definite article *must always agree* on the case, number, and gender with the word *(noun or pronoun)* it makes *definite* in the sentence. Table 1, Case Forms, presents four kinds of definite articles: in case, number, and gender. In its case, they are nominative, genitive, dative, and accusative. In number, they are singular and plural. And finally, in its gender, they are masculine, feminine, and neuter (neither masculine nor feminine). Please refer to *Table 1* during your review of the exercise.
b. N – case. There are five different case endings in Koiné Greek: nominative, genitive, dative, accusative, and vocative. [Vocative voice not included in this table.] All definitions, explanations of Greek terms, and tables are from: "[UnfoldingWord®Greek Grammar.]" For more information, see the Reference Section.
Table 1. Explanation of Case Forms
Table 2. Explanation of Master Case Endings
1) The Nominal case indicates *the subject of a sentence* and other words that describe the subject, such

as a predicate nominative or predicate adjective. It is also used for adjectives and participles, modifying the sentence's subject. These may also have a linking verb in the sentence that helps to connect the predicate adjective to the subject, i.e., noun, pronoun, or participle.
2) The Genitive case indicates possession. However, the genitive can indicate many other relationships between two entities in a sentence, such as separation or relation. In limited situations, it can also indicate that some prepositions take their complement in the genitive case.
3) The Dative case indicates the indirect object of a verb. However, the dative case is commonly used to express location, means, or agency. Some prepositions take their object in the dative case.

Case Forms

Gender	**Masculine**	**Feminine**	**Neuter**
Singular	*M*	*F*	*N*
Nominative	ὁ	ἡ	τό
Genitive	τοῦ	τῆς	τοῦ
Dative	τῷ	τῇ	τῷ
Accusative	τόν	τήν	τό
Plural	*M*	*F*	*N*
Nominative	οἱ	αἱ	τά
Genitive	τῶν	τῶν	τῶν
Dative	τοῖς	ταῖς	τοῖς
Accusative	τούς	τάς	τά

Table 1

4) The Accusative case indicates the Direct Object of a verb. However, the accusative case is also commonly used to express the object of an infinitive. Some prepositions take their object in the accusative case. Observe the definite article's case form in Table 1 for the *Nominative* case.
5) The Vocative case indicates the addressee of a speech, that is, the person being spoken to in a conversation.
c. S – Number. The number in Greek will be either:
1) Singular means the subject is only one person or thing.
2) Plural means the subject is many persons or things.
3) The Noun will also have the same case, number, and gender of the definite article.
d. M – gender. There are three different kinds of gender endings: masculine, feminine, or neuter.
1) The Masculine ending indicates that the grammatical gender of that word is masculine.
2) The Feminine ending indicates that the grammatical gender of that word is feminine.
3) The Neuter ending indicates that the grammatical gender of that word is neuter.
NOTE: See Table 1 above to identify each Case Form in the Exercise.
2. Indeclinable Proper Noun or N-PRI. An indeclinable proper noun is a proper noun that does not "decline" (*change its spelling*) to indicate how *it is functioning* in a sentence. [An indeclinable proper noun will *generally* have the *exact spelling* each time it occurs in the New Testament.]
NOTE: Most Greek nouns have different forms to indicate *case, number, and gender*. [The *forms that will not change are* case, number, and gender.]
a. Words that do *not change forms* to indicate their usage are called "indeclinable" words. An "indeclinable proper noun" is a proper noun that does not change forms to indicate how the author is using it in a sentence. Indeclinable proper nouns, in the Greek New Testament, are *proper nouns* that do not change form.

b. Indeclinable proper nouns are most often *words* borrowed from other languages, such as *Hebrew, Latin, Aramaic, and Roman*. Here are a few examples. Observe,
1) Abraham. The indeclinable proper noun *Ἀβραάμ* (Abraham) occurs 73 times in the Greek New Testament and always with the *exact spelling*. It is borrowed from Hebrew.
2) Niger. The indeclinable proper noun *Niger* (Niger) occurs one time in the Greek New Testament, which was translated as "black." It is borrowed from Latin.
3) *Noah* is an indeclinable proper noun of a being. Noah is also a Hebrew word. It occurs 52 times in 45 verses in the KJV with the exact spelling.
4) *Simon* occurs 69 times in 65 verses in the KJV with the exact spelling.
5) Simeon occurs 50 times in 45 verses in the KJV with the exact spelling.
a) Simeon occurs three times in the Book of Luke, Luke 2:25; Luke 2:34; Luke 3:30.
b) Simeon also occurs twice in the Book of Acts, Acts 13:1 and Acts 15:14.
c. Some *nouns are* indeclinable or can optionally be treated as indeclinable. This means that they do not change according to *their case or number*, but words that modify them, such as *adjectives and verbs*, may change according to number. Also, *country names* borrowed from Latin, often *ending in* "*-a,*" could usually optionally be treated as indeclinable. Keep this Latin form in mind as we continue.
3. Declinable Greek Words. The term "decline" refers to the changes in form (spelling) that most Greek words undergo to show how they function in a sentence.
a. If a word is "declinable," it has different forms to indicate how it is used in a sentence.
b. Most Greek nouns have different forms to indicate *gender, number, and case*.
c. Not all Greek words change forms to show how they function in a sentence.
1) Take the word Black. The word *black* occurs three times in two unique forms in the New Testament: μέλαιναν — 1x, which is A-ASF, and μέλας — 2x, which is A-NSM.
2) A-ASF and A-NSM mean Adjective - Accusative Singular Feminine and Adjective - Nominative Singular Masculine, respectively.
a) Accusative - The Accusative case indicates the direct object of a verb.
b) Nominative - The Nominative case indicates *the subject of a sentence* and other words that *describe* the subject.
c) Observe that one form of the adjective "black" is accusative, singular, and feminine, and the other is nominative, singular, and masculine. Their form changed.
d) Therefore, Greek words that are *adjectives* can change their form, whereas Greek words that are Proper Nouns or N-PRI will not change their form in a sentence!
d. This front work will help us identify *the proper* Simon to the one mentioned in Acts 13:1. Our last exploration is,
4. X-ASM, X-GSM, and IPro. We will return to Mark and Luke to obtain their definitions. Observe,
a. In Mark 15:21, "And they compel a *certain (one)* Simon a Cyrenian." BLB.org.
1) *Tiva* means a certain one, someone, or one.
2) X-ASM means *an Indefinite* Pronoun—Accusative Singular Masculine. A pronoun that does not refer to any *specific person*, amount, or thing in particular, e.g., certain, some, somebody, something. Observe that the number or word "one" is not a part of this definition of the Greek word "*tiva*." Observe also that it is masculine.
3) Therefore, X means the pronoun is indefinite in its use (it does not specify).
b. In Luke 23:26, "*A* certain Simon, a Cyrenian." BLB.org.
1) *Tiva* means a certain, or one.

2) X-GSM, this code means *an Indefinite* Pronoun — Genitive Singular Masculine. A pronoun that does not refer to any person, amount, or thing in particular, e.g., certain, some, somebody, something. Observe that the number or word "one" is not a part of this definition of the Greek word "*Tiva*." Observe also that it is masculine.
3) Therefore, X means the pronoun is indefinite in its use; it, too, does not specify.
c. In Luke 23:26, "A certain Simon, a Cyrenian." BibleHub.com.
1) *τινος*, a certain, or one.
2) IPro-ASM, this code means IPro — Interrogative/Indefinite Pronoun—Accusative Singular Masculine.
3) Therefore, IPro means the same as X in 5a2) and 5b2) above. Observe also that it is masculine. Matthew's account of this event differs; he calls the subject of this sentence *a man*, which is a noun, stating a person. Observe,
d. Matthew 27:32, "They found a *man*, a Cyrenaean, Simon by name." BLB.org.
1) *Anthropon*, a man. [This case is a probable error in this sentence]. We will explain why later.
2) N-ASM. This code means a Noun —Accusative Singular Masculine. A noun is a part of speech that refers to a living being (e.g., man), place (Jerusalem), thing (water), or quality (*goodness*). A noun can be the subject or object of a verb or object of a preposition (e.g., the man drank water from Jacob's well).
3) Therefore, N means the word is a noun that refers to a person, a thing, a place, or an idea. In Koiné Greek, all nouns contain case, number, and gender. By case, a noun can be *nominative, genitive*, dative, *accusative*, or vocative. By number, a noun can be *singular* or *plural*. By gender, a noun can be *masculine, feminine, or neuter*. The definite article correlating to a noun or pronoun will have the same case, number, and gender. This will be evident as we work through our GPE. Observe,
E. Greek Parsing Exercise (GPE). This exercise examines each place in the scriptures where "Simon" or "Simeon" appears. We found four references where this name occurs. Consider,
1. Now, we will confirm they are the same person through Greek Parsing.
2. Recall that Greek Parsing: "Means to divide (a sentence) into grammatical parts and identify the parts and their relationship.
3. In this case, we are examining a word or phrase in a sentence from Greek to connect its adjective or verb to its proper definite article, noun, or pronoun that agrees within the text by (case, number, and gender).
4. We will allow the case, number, and gender of a word or phrase in a sentence to define their relationship in the text.
5. We have listed four passages of scripture in the New Testament that mention the name Simon, Cyrene, and Cyrenian. [All being nouns where they occur].
NOTE: See the Attachments, Exercise in Greek Parsing 1 and 2.
Let's begin with,
E1. Making "Heads and Tails" of this Exercise. Let's combine all this front-matter work as we apply it to our GPE. Who is Simeon the Niger? Can we say he was or was not the same Simon Luke wrote about in Luke 23:26 and Acts 13:1? Let's begin by discussing the exercise parameters. There will be five or six columns of the scriptures examined in the exercise.
1. Those columns are:
a. Column 1: The Greek text is the sentence or phrase to be examined.
b. Column 2: The English equivalent translation of the sentence.

c. Column 3: The Strong's G-number.
d. Column 4: The Inflected, Root & Transliteration.
e. Column 5: The Parsing Code TR.
f. Column 6: The Parsing Code GMNT or BHIB.
NOTE: Refer to Table 2 for the Greek words, Master Case Endings in this Exercise. We have included Columns 1, 2, and 5 from the Exercise so you can refer to them as you read the dissertation.

Explanation of Master Case Endings

Master Case Endings							
First and Second Declension							
	2nd Declension		1st Declension			2nd Declension	
Singular	Masculine		Feminine			Neuter	
Nominative	ος	ς	α	η	-	ον	ν
Genitive	ου	υ	ας	ης	ς	ου	υ
Dative	ῷ	ι	α	η	ι	ῷ	ι
Accusative	ον	ν	αν	ην	ν	ον	ν
Plural	Masculine		Feminine			Neuter	
Nominative	οῖ	ι	αῖ	αῖ	ι	α	α
Genitive	ων	ων	ων	ων	ων	ων	ων
Dative	οῖς	ῖς	αῖς	αῖς	ῖς	οῖς	ῖς
Accusative	οῦς	ῦς	ας	ας	ς	α	α

Table 2

NOTE: [Declension: In our exercise, the ending or stem of the Greek word determines its case, number, and gender. The 2nd declension singular, masculine ending in the nominative case is "ος" and "ς" in the Master Case Endings, Table 2. The definite article "ὁ" preceding the noun "Simon" will be in the nominative case. See Table 1 Case Forms. Any other noun, verb, adjective, or participle must be in the same case, number, and gender within this sentence.]
2. Comparison. The comparison of the Greek text under discovery.
a. In Matthew 27:32, the sentence's subject is an Anthropos or a man. The man is named Simon, who is a Cyrenaean. While reviewing the GPE, observe,
1) The subject is *Simon,* a Cyrenaean, him... - TR.
2) The sentence is coded:
NOTE: See Table 2 for the 2nd Declension of the Accusative Case.

ἄνθρωπον	Κυρηναῖον,	τὸν	Σίμωνα,	ὀνόματι,	τοῦτον
A *man*,	a *Cyrenaean*,	*the*	*Simon*,	*by name*,	*him*
N-ASM	N-ASM	T-ASM	N-ASM	N-DSN	D-ASM

NOTE: The definite article "ὁ" does appear in Greek but was not translated. BLB.org.
NOTE: D-ASM means Demonstrative Pronoun - Accusative Singular Masculine.
3) T is a definite article, and N are all nouns. Both agree on case, number, and gender. DSN means dative, singular, and neuter. Consider that the,
4) Bible Hub's Interlinear Bible read:

ἄνθρωπον	Κυρηναῖον,	τὸν	Σίμωνα,	ὀνόματι,	τοῦτον
A man,	*a Cyrenaean,*	*the*	*Simon,*	*by name,*	*him*
N-AMS	N-AMS	Art-AMS	N-AMS	N-DNS	DPro-AMS

NOTE: DPro-AMS means Demonstrative Pronoun - Accusative Masculine Singular.
5) Conclusion: In Matthew's account, a *man* named *Simon*, a *Cyrenaean*, (him) (*they*) compelled to bear His cross. Observe the spelling of the name *Simon,* a *Cyrenaean.* A Cyrenaean is a native of Cyrene. Further,
b. In Mark 15:21, the sentence's subject is a *certain Simon*, a *Cyrenian*, the father of Alexander and Rufus.
1) The subject is (*one) Simon,* a *Cyrenian,* the father of Alexander and Rufus. – TR
2) The sentence is coded:
NOTE: See Table 2 for the 2nd Declension of Accusative Case.

Τινα	Σίμωνα,	Κυρηναῖον,	τὸν	πατέρα	Ἀλεξάνδρου	καὶ	Ῥούφου
One	*Simon,*	a *Cyrenian,*	*the*	*father*	*of Alexander*	*and*	*Rufus*
X-ASM	N-ASM	N-ASM	T-ASM	N-ASM	N-GSM	CONJ	N-GSM

3) X is an Indefinite Pronoun – meaning Accusative Singular Masculine.
4) Bible Hub Interlinear Bible read:

Τινα	Σίμωνα,	Κυρηναῖον,	τὸν	πατέρα	Ἀλεξάνδρου	καὶ	Ῥούφου
One	*Simon,*	*of Cyrene,*	*the*	*father*	*of Alexander*	*and*	*Rufus*
IPro-AMS	N-AMS	N-AMS	Art-AMS	N-AMS	N-GMS	Conj	N-GMS

NOTE: IPro-AMS means Interrogative/Indefinite Pronoun - Accusative Masculine Singular.
5) Conclusion: In Mark's account, *a certain* one, *Simon*, a *Cyrenian*, the father of Alexander and Rufus, was compelled to bear His cross. Observe the spelling of the name *Simon,* a *Cyrenian*. Next,
c. In Luke 23:26, the sentence's subject is one Simon, *the* Cyrenian, coming out of the country.
1) The subject is one or a certain *Cyrenian, Simon,* coming out of the country. - TR
2) The sentence is coded:
NOTE: See Table 2 for the 2nd Declension of the Genitive Case.

Τινος	Σίμωνος,	Κυρηναίου,	τοῦ	ἐρχόμενου	ἀπ᾽	τοῦ	ἀγροῦ
One	*Simon,*	*Cyrenian,*	*the*	*coming*	*out of*	*the*	*country*
X-GSM	N-GSM	N-GSM	T-GSM	V-PNP-GSM	PREP	T-GSM	N-GSM

3) X is an Indefinite Pronoun – meaning Genitive Singular Masculine.
4) Bible Hub Interlinear Bible read:

Τινα	Σίμωνα,	Κυρηναίου,	τοῦ	ἐρχόμενου	ἀπ᾽	τοῦ	ἀγροῦ
A certain	*Simon,*	*of Cyrene*	*the*	*coming,*	*out of*	*the*	*country*
IPro-AMS	N-AMS	N-AMS	Art-AMS	V-PPM/P-AMS	PREP	Art-GMS	N-GMS

NOTE: IPro-AMS means Interrogative/Indefinite Pronoun- Accusative Masculine Singular.
5) Conclusion: In Luke's account, *a certain* one, a *Cyrenian*, *the Simon*, coming (who came) out of the country (of Cyrene), and on him, they laid the cross, that he might bear it after Jesus." Observe the spelling of the name *Simon,* a *Cyrenian* from *Cyrene*. Finally,
d. In Acts 13:1, the sentence's subject is the Simeon, called Niger, the Cyrenian. -TR
1) The subject is *Simeon* (or *Simon*), who was called *Niger,* the *Cyrenian.*
2) The sentence is coded:
NOTE: See Table 2 for the 2nd Declension of the Nominative Case.

Συμεὼν,	ὁ	καλούμενος	Νίγερ,	ὁ	Κυρηναῖος
Simeon,	*The*	*called*	*Niger,*	*the*	*of Cyrene*
T-NSM	N-PRI	V-PPP-NSM	N-PRI	T-NSM	N- NSM

NOTE: NPI- An *Indeclinable Proper Noun.* NPI is a noun that does not change forms to indicate how the author uses it in a sentence.

NOTE: V-PPP-NSM means Present Participle Passive – Nominative Singular Masculine.
3) The MGNT reads:

Συμεὼν,	ὁ	καλούμενος	Νίγερ,	ὁ	Κυρηναῖος
Simeon,	*The*	*called*	*Niger,*	*the*	*Cyrenian*
N-NSM	T-NSM	V-PPP- NSM	N-NSM	T-NSM	N-NSM

4) The Bible Hub Interlinear Bible reads:

Συμεὼν,	ὁ	καλούμενος	Νίγερ,	ὁ	Κυρηναῖος
Simeon,	*The*	*called*	*Niger,*	*the*	*Cyrenian*
N-NMS	Art- NMS	V-PPM/P-NMS	N-NMS	Art-NMS	N-NMS

NOTE: Art-NMS means definite article - Nominative Masculine Singular.
NOTE: V-PPM/P- NSM means Present Participle Middle/Passive - Nominative Masculine Singular.
NOTE: BHIB has coded all articles and nouns as Art-NMS and N-NMS, respectively.
e. In Acts 13:1, the sentence redesigned reads: "*The Simeon* called Niger (black)…*the Cyrenian.*"
1) The subject is the *Simeon* (or *Simon*), who was called *Niger,* the *Cyrenian.*
2) The sentence is coded:
NOTE: See Table 2 for the 2nd Declension of the Nominative Case.

Συμεὼν,	ὁ	καλούμενος	μέλας,	ὁ	Κυρηναῖος
Simeon,	*the*	*called*	*black,*	*the*	*Cyrenian*
G4826	G3588	G2564	G3189	G3588	G2956
Simon	ho	kaleo	black	ho	kyrenaios
N-NSM	T-NSM	V-PPP-NSM	A-NSM	T-NSM	N-NSM

3) Corrections that were necessary and made in this Greek Parsing Exercise.
a) W. E. Vine codes black, blackness as G-3189. Niger is Latin for "black."
b) I used *Black* because, in Greek, it is *Melas*, G-3189, an adjective, A-NSM. [Nominative Singular Masculine].
c) Therefore, we glossed *Nige*r into our English word "black" and coded it as A-NSM.
d) The word Niger was changed to its coding as an adjective rather than a noun. Niger is a *descriptor* in this sentence as *an adjective* to its noun "Simon" and the *linking verb* "called."
e) An adjective is a word, phrase, or clause that adds more clarity or description to the subject, and the adjective *must agree* with its noun, pronoun, or participle in case, number, and gender.
f) Therefore, we removed the NPI—An Indeclinable Proper Noun coding from column 5 and replaced it with N-NSM. There were no indeclinable words in Acts 13:1. The two NPI references, one to the noun Simeon and two to the other noun, translated as Niger. Here's what remains unresolved in this exercise. Observe,
3. Greek word endings. Referring to Table 2 above, we can verify that the correct article, nouns, verb, and participle are in the 2nd Declension of the Nominative Case. Observe,
a. Refer to Table 2 and Acts 13:1; you will see that the definite articles, nouns, their verb, and adjective(s) *all contain* the same *standard case* endings, i.e., ὁ, ς, ος. [2nd declension, NSM].
b. The definite article *is not an* adjective but performs or acts like an adjective in *form and function*. See Table 2 above.
c. An *adjective* describes a noun, pronoun, or participle and will agree in gender, number, and case. BLB.org.
d. This sentence has a participle in the verb "*called*" "P"-NSM, where the adjective is assisting, which agrees in the case, number, and gender of the *article and noun.*

e. Conclusion: In this GPE, we observed that: In Acts 13:1, the sentence's subject is *the* Simeon, called Niger, *the* Cyrenian. -TR [Therefore, the meaning is that Simeon or Simon called Niger, is the Cyrenian.] This should be the case in the Gospels and the Book of Acts if they are the same person.
1) The definite article "the" was not translated to make definite the noun, Simeon. But instead, to make the adjective "being called" definite. Therefore, Simeon was miscoded as N-PRI, the verb "called" as V-PPP-NSM, the word Niger miscoded as N-PRI, and the definite article "the" and the noun Cyrenian rightfully coded as T-NSM and N-NSM, respectively. See the sentence below.

Συμεὼν,	ὁ	καλούμενος	Νίγερ,	ὁ	Κυρηναῖος
Simeon,	the	called	Niger,	the	Cyrenian
N-PRI	T-NSM	V-PPP-NSM	N-PRI	T-NSM	N- NSM

2) With the results of our GPE added, the sentence is now presented as indicated below:

Σίμωνος,	ὁ	καλούμενος	μέλας,	ὁ	Κυρηναῖος
Simon,	the	called	black,	the	Cyrenian
G4613	G3588	G2564	G3189	G3588	G2956
Simon	ho	kaleo	black	ho	kyrenaios
N-NSM	T-NSM	V-PPP-NSM	A-NSM	T-NSM	N-NSM

NOTE: EGNT, See Σίμωνος, and note "v" at the bottom, Page 233, Luke 23:26. Observe now,
2) The last correction needed to complete this exercise was to remove NPI from *Simeon*. The name *Simeon* did not agree with the sentence's definite article, adjective, verb, or participle. We then replaced *Simeon* with *Simon* or (*Simos*) completing the GPE. Observe line e. Conclusion 2) above.
3) With all these corrections added to this sentence, the articles, nouns, the verb's participle, and the adjective now agree in case, number, and gender. Observe,
4) The definite article "*the*" and the noun "*Simos*" are T-NSM and N-NSM, respectively; the verb's participle in "called" remains coded V-PPP-NSM, the adjective "black" is coded A-NSM, and the definite article "*the*" and noun "*Cyrenian*" remains coded T-NSM and N-NSM, respectively. The sentence' Greek Parsing is now correct. The sentence read: "The *Simos*, called *black*, the *Cyrenian*."
NOTE: Refer to the attached Greek Parsing Exercise. Observe,
4. Summation: The GPE has uncovered all the information we needed to know to arrive at a definitive conclusion to the identity of "Who is Simeon Called Niger?" A reasonable person would agree that *Simon* was one of Antioch's church leaders. Considering these facts,
a. The translators gave Luke's account of Simon in Acts 13:1 a variant spelling, "Simeon." Observe another variant spelling of Simon (about Peter, the apostle of Christ).
b. In Acts 15:14, Simon is spelled differently as "Simeon." Why was this the case? In the same event (the Jerusalem Conference), Luke described Simeon as Peter or *(Simon*), Acts 15:7; 2 Peter 1:1.
c. In 2 Peter 1:1, we find both Simon and Peter being the apostle of the Lord.
1) The variant spelling of *Simeon* in our discovery text, Acts 13:1, could also mean "Simon."
2) If this is the case, then the spelling of *Simeon called Niger* is the *Simon,* who carried Christ's cross. See Matthew 26:32; Mark 15:21; Luke 23:26. See notes below. If not,
3) Which of these *two nouns* is characterized *by the translators* as an "indeclinable proper noun?" Simon or Simeon? Recall that an indeclinable *proper noun* is a proper noun that does not "decline" (change its spelling) or function in a sentence. It maintains the exact spelling each time it occurs in the New Testament. If Simeon is the NPI, it should have been translated the same way in all its occurrences in the New Testament. However, if Simon is the NPI, why wasn't it translated similarly in all its occurrences? In my judgment, neither spelling should have been coded as NPI. Observe,

4) Most often, *indeclinable proper nouns* are words borrowed from other languages, such as Hebrew, Latin, Aramaic, and Roman. If we follow this rule, then only Niger should have been coded NPI if it was a noun. But we learned Niger *is an adjective* and not a noun. Therefore, it should have been translated as an adjective in this sentence. This we did as noted in 3.e. Conclusion: 2) above. Recall,
a) The Lord, the apostles, and other disciples used surnames to identify *other characters* and disciples having the *same name,* i.e., Simon, Barnabas, or Mark.
b) Niger, is a Latin word which means "black." Niger (black) was the *surname* of Simon in Acts 13:1. [Simon called Black]. Observe some *additional surnames* the Lord and the apostles gave to certain disciples.
d. Christ gave His apostle Simon the surname "Peter" to distinguish him from other Simons. Don't be confused; Peter was the *surname* of Simon, Matthew 4:18; Acts 11:13. Simon, who is *surnamed Peter*, Acts 10:18. Simon was the "son of Jonas," John 21:15. Jesus called him "Simon Bar-Jona," Matthew 16:17. Simon, was also called "Cephas," John 1:42. Paul referred to Cephas in his first Letter to Corinth, 1 Corinthians 1:12. [Simon, was always spelled the same way.] Observe,
[Simon called Peter].
e. The apostles at Jerusalem gave Joses the "surname" of "Barnabas" to identify him from all other Joses in his evangelistic work, Acts 4:36-37. Barnabas was part of the leadership in Antioch. Barnabas has the *exact spelling* in every occurrence in the Book of Acts. Observe,
[Joses called Barnabas].
f. Barnabas and Saul took John, whose "surname" was Mark, with them to the ministry, Acts 12:12; Acts 12:25. He was afterward called John Mark, Acts 15:37. Paul wrote Timothy: "Only Luke is with me. Take Mark, and bring him with thee, for he is profitable to me for the ministry," 2 Timothy 4:11. Peter also mentioned Marcus in 1 Peter 5:13. Mark in Latin is Marcus. See Wikipedia "Mark."
[John called Mark]. Observe,
5. Conclusion: For your inspection, the New Testament "pattern" has been illustrated above. There was no reason to deviate from this pattern in giving Simon his surname. However, a variant spelling was chosen for Simeon called Niger. Therefore, we had to undertake this work to settle the matter for *all who were* also concerned about the *Simeon called Niger.* Before we conclude, let me explain what our exercise has uncovered and provide an explanation of what this *means to the question*: Who is Simeon The Niger?
E3. Exercise Analysis. The findings are included at the end of the exercise in the redesigned reading of sentence: 7. Acts 13:1, "The Simeon called Niger (black)…the Cyrenian," RFE. See attachment: 1 and 2, "Who is Simeon Called Niger?" "The Man Called Simon." This is how we proceeded,
1. First, We redesigned Acts 13:1, including all the definite articles commonly not glossed into English by the translators in the translation process. The text read: "There were now certain in Antioch in the church that was prophets and teachers; as *the* Barnabas and *the Simeon* called Niger (black), *the Cyrenian* and *Lucius,* and Manaem, which had been brought up with Herod the Tetrarch and Saul." As you can see, the entire text provides a different meaning in the verse. The definite articles are attributed to Barnabas, Simeon, and the title Cyrenian.
2. Further, We discovered why the translator used the code: NPI, which means: Indeclinable Proper Noun for two nouns in the discovery text, Simeon and Niger, which were described as nouns. Through investigative work, it was found that NRI needed to be correctly coded for these two words. Here is why.

a. Simeon was coded as NPI because it was not the correct noun and could not be correlated in the nominative case in the sentence. Simeon was not the proper noun, and the word Niger (black) *was not a noun* but an adjective (therefore, miscoded). In this sentence, the *linking verb* (call) and participle (-ed) *of* "*call-ed*" connects the adjective "*black*" to "*the Simon*" and "*the Cyrenian*." How was this discovered? Observed,
b. Niger is the Latin word for *black*, as noted in W. E. Vine's Expository Dictionary of Old and New Testament words. By translating Niger into English, using the Latin Word Study Tool (LWST), it indeed returns the word Niger as "black." Both Vine's Dictionary and the LWST designated "black" as a proper translation for Niger in English.
1) The LWST returned Niger as black, an adjective: singular masculine vocative/singular masculine nominative in both cases.
2) W. E. Vines coded "black, blackness" as G-3189.
3) BLB.org returned G-3189 or "*black*" twice as an adjective: as "*melas*" NSM and once as an adjective: "*melainan*" ASF.
4) Therefore, in line 7., we inserted "*melas*" or "black" as an adjective, coding them G3189, A-NSM, replacing the word Niger N-NSM in line 6., in the sentence. As you know, in Greek, a linking verb is a particular class of intransitive verbs. In this sentence, it is a verb used to identify and join two nouns with one another, i.e., Simeon and Cyrenian." [The linking verb "called" participle's "-ed" suffix connects the adjective "black" to the subject. We coded it as A-NSM]. This combines all the articles, one noun, and its adjective in the same Form. Observe,
a) The linking verb and participle "called" are *connected* to the *two nouns* they modify.
b) The linking verb and adjective describe the function of "black" to the nouns, forming the sentence: "*The* Simon, *the* Cyrenian, *called black*." Or, "The Simon, the Cyrenian, *surnamed black*." We could replace "called" with "surnamed" in this sentence. Therefore,
c) Niger or (black), in sentence 7., the participle "-ed" becomes a "verbal adjective," forming a linking verb of "call" to modify the adjective "black" with "Simon" and "Cyrenian" in the sentence. Then, the only noun *not rightfully* linked in sentence 6., was the name "*Simeon*."
3. Next, through research and investigation, the noun "Simon" or "Simos" has been identified in *all probability* as the correct name for the subject in 7., Acts 13:1. We did this through several means. Observe,
a. Translators. See Para. B.1. Translations above.
b. Commentaries. See Para. B.2. Commentaries above.
c. Bible Dictionaries. See Para. B.3. Bible Dictionaries above.
d. Other translations. See other translations reviewed in the Attachment under Research.
e. We found these entries regarding Simon, a certain Cyrenian.
1) Simon, a certain Cyrenian, carried Jesus's cross, as recorded in Matthew 27:32, Mark 15:21; Luke 23:26. See BLB.org for this reference.
2) Σίμων Símōn**,** see'-mone; of Hebrew origin, Simon (i.e., Shimon), the name of nine Israelites: — Simon. Compare G4826. Observe, Inflected: Σίμων, Root: Σίμων, Strong's: G4613, Code: N-NSM, Long**:** Noun - Nominative Singular Masculine, reference BLB.org.
Note: Seeing much is made of "Simeon" in this discussion. "Simeon" could have probably been Peter's Aramaic name for "Simon," which James also uses in Acts 15:7 and Acts 15:14.
3) The Revised Version (British and American): "Symeon" is the Hebrew name of Simon Peter (Acts 15:14). But we are not done.

4) Notice: "(There was also a Greek name Σίμων (allied with Σῖμος, i.e., 'flat-nosed'; Fick, Gr. Personennamen, p. 210.)" We found this reference in Fick, Gr., Personennamen. "Σῖμος. Σίμων, Patr. Σιμώνδης (Σίμων Σιμώνδου CIA 2 no. 864 III,) und Σιμωνίδης." Fick, page 251. The *end spelling* of the name will be determined by the *definite article* and *noun's case* in which it is used in the sentence. Refer again to Tables 1 and 2 above.
5) This reference spelled Simeon as "Simon." The three additional references of *other translations* also had the spelling of Simeon as "Simon." These translations predated our Greek Interlinear used in C.1.a-e above. Again, this indicates that most interlinear translations outside the United States before the 1950s translated our discovery text, Acts 13:1, as "Simon." No variant spelling of the name *Simon* into *Simeon* was found in these translations. See the Research in the Exercise attached at the end of this dissertation.
4. Finally, we inserted the name "Simon" or "Simos" instead of Simeon in our GPE and found it also in the NSM Form. Therefore, this concluded our work in the exercise. The sentence in line 7., reflects what *I believe* is the correct translation of Acts 13:1 compared to all the Interlinear reviewed in this exercise. There may be some who might disagree. Here is our,
5. Recommendation: The evidence has been found and documented and is available for your review if you choose to dispute our findings. Maybe one of the many Interlinear Publishers will undertake the task of investigating these findings themselves. I am saddened that it took so long for someone to attempt to correct this *probable error* of the translators. Most of all, these dedicated and faithful "men of color" have been finally given the credit they rightly deserve in their "work of the ministry," 2 Timothy 4:5. Without them, the Gentile Nations might have never received the "gospel of the grace of God," Acts 20:24. Thank God for the Antioch Church of Christ! As I conclude, let's review what was discussed in this dissertation.

CONCLUSION

A. Outline

1. Who Is Simeon The Niger?

B. Summary of Main Points

1. This dissertation was written to establish that Simon, the same Simon in the gospels who carried the cross of Christ, is the same Simon Luke penned as "Simeon called Black," a leader in the church of Antioch in Acts 13:1. I believe we have proven this to be so in this dissertation!
2. First, this work involved researching translators and authors of Commentaries and Bible Dictionaries and conducting online research into the nouns Simon, Simeon, Cyrene, and Cyrenian (both in Hebrew, Latin, German, Roman, and Greek). We did it without leaving a stone unturned.
3. Next, this work culminated by conducting a Greek Parsing Exercise (GPE) to parse four passages of scripture that mention Simon or Simeon in the Gospels (Matthew, Mark, and Luke) and the Book of Acts of the Apostles. We allowed the case, number, and gender of each passage of scripture to identify the rightful subject of these texts in the New Testament.
4. Finally, this work was presented in this dissertation for all who, like me, are not Greek scholars but have read, studied, taught, and preached the sacred text for over 60 years. We had no ill intentions in mind during this research, documenting and reporting our findings. This work was long overdue, and I am grateful to God, who allowed me to be His humble servant to rightfully accredit the work of the Holy Spirit by enabling the "Men of Color" to organize and oversee "His work of evangelizing" the entire Gentile Nations through the church of Christ at Antioch.

C. Invitation. Present God's pattern of conversion. Jesus said: "Come unto me all ye that labor," Matthew 11:28-30. [Explain the POC, i.e., hearing and believing the gospel; repentance of all past sins, Luke 24:44-47; confessing faith in Christ, as the Son of God, Matthew 10:32-33; and then, by obeying the gospel, Romans 10:16-18; Romans 6:17-18; that is to: "repent and be baptized, in the name of Jesus Christ for the remission of sins, and to receive the gift of the Holy Ghost," Acts 2:38; Acts 5:31-32; Ephesians 1:13-14].
D. Exhortation. "The harvest is past, the summer is ended, and we are not saved," Jeremiah 8:20.
E. Motivation. Do as Peter directed: "Save thyself," Acts 2:40; Acts 2:36-39; Acts 2:41.

WHO IS SIMEON CALLED NIGER?

Greek Parsing Exercise (GPE)
Attachment 1
1. MATTHEW 27:32. Reads: "A man, a Cyrenaean, Simon by name, him" TR-EGNT.

ἄνθρωπον	Κυρηναῖον,	τὸν	Σίμωνα,	ὀνόματι	τοῦτον
A man,	a Cyrenaean,	the	Simon,	by name	him
G444	G2956	G-3588	G4613	G3686	G5126
Anthropos	kyrenaios	ho	Simon	onoma	*touton*
N-ASM	N-ASM	T-ASM	N-ASM	N-DSN	D-ASM-TR
N-AMS	N-AMS	Art-AMS	N-AMS	N-DNS	DPro-AMS- BHIB

NOTE: TR-EGNT means Textus Receptus, Englishman's Greek New Testament.
NOTE: BHIB means Bible Hub Interlinear Bible.
2. MARK 15:21. Reads: "A certain (one) Simon a Cyrenian, the father of Alexander and Rufus," TR-EGNT.

Τινα	Σίμω,	Κυρηναῖον,	τὸν	πατέρα	Ἀλεξάνδρου	καὶ	Ῥούφου
One	Simon,	a Cyrenian,	the	father	of Alexander	and	Rufus
G5100	G4613	G2956	G3588	G3962	G223	G2532	G4504
Tas	*Simon*	kyrenaios	ho	pater	Alexandros	kai	rouphos
X-ASM	N-ASM	N-ASM	T-ASM	N-ASM	N-GSM	CONJ	N-GSM-TR
IPro-AMS	N-AMS	N-AMS	Art-AMS	N-AMS	N-GMS	Conj	N-GMS-BHIB

3. LUKE 23:26**.** Reads: "A certain Simon, the Cyrenian, coming out of the country," TR-EGNT.

Τινος	Σίμωνος,	Κυρηναίου,	τοῦ	ἐρχόμενου	ἀπ᾽	τοῦ	ἀγροῦ
One	Simon,	a Cyrenian,	the	coming	out of	the	county
G5100	G4613	G2956	G3588	G2064	G575	G3588	G68
Tas	*Simon*	kyrenaios	ho	erchomai	apo	ho	agros
X-GSM	N-GSM	N-GSM	T-GSM	V-PNP-GSM	PREP	T-GSM	N-GSM-TR
IPro-AMS	N-AMS	N-AMS	Art-AMS	V-PPM/P-AMS	Prep	Art-GMS	N-GMS–BHIB

NOTE: X-GSM and IPro-AMS mean Interrogative/Indefinite Pronoun - Genitive Singular Masculine/Accusative Masculine Singular. Art- means definite article.
NOTE: An indefinite pronoun refers to an unspecified noun (e.g., τις, *a certain one, someone, anyone*): "εἶπέν τις ἐξ αὐτῶν, (Tit 1:12)." When referring to: "A certain one, someone, any man, or a man use: τίς, with *proper names*" (*τάς, τὸῦ, or τὸν Σίμων*)," Mark 15:21; Luke 23:26. Strong's G3588.
NOTE: You should refer to this exercise as you read the dissertation. Please become familiar with its contents.
NOTE: Use lines 6. and 7. below for work comparison.
4. ACTS 13:1. Luke finally noted: "Now there were in the church that was at Antioch certain prophets and teachers, as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the tetrarch, and Saul." TR-EGNT.

Συμεὼν,	ὁ	καλούμενος	Νίγερ,	ὁ	Κυρηναῖος
Simeon,	the	called	niger,	the	of Cyrenian
G4826	G3588	G2564	G3526	G3588	G2956
Simon	ho	kaleo	niger	ho	kyrenaios
N-PRI	T-NSM	V-PPP-NSM	N-PRI	T-NSM	N-NSM–TR

NOTE: BLB.org have coded Simon and Niger as Nouns-PRI.
NOTE: PRI means *indeclinable proper noun* (a proper noun in a highly inflected language having no inflection).

5. Acts 13:1. We cite Luke again: "Now there were in the church that was at Antioch certain prophets and teachers, as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the tetrarch, and Saul." GMNT.

Συμεὼν,	ὁ	καλούμενος	Νίγερ,	ὁ	Κυρηναῖος
Simeon,	the	was called	niger,	the	Cyrenian
G4826	G3588	G2564	G3526	G3588	G2956
Simon	ho	kaleo	niger	ho	kyrenaios
N-NSM	T-NSM	V-PPP-NSM	N-NSM	T-NSM	N-NSM-MGNT

NOTE: MGNT means Morphological Greek New Testament.
6. Acts 13:1. "Simeon who was called the Niger…the Cyrenian," Bible Hub, Interlinear (BHI).

Συμεὼν,	ὁ	καλούμενος	Νίγερ,	ὁ	Κυρηναῖος
Simeon,	the	was called	niger,	the	Cyrenian
G4826	G3588	G2564	G3526	G3588	G2956
Simon	ho	kaleo	niger	ho	kyrenaios
N-NMS	Art-NMS	V-PPM/P-NMS	N-NMS	Art-NMS	N-NMS-BHIB

NOTE: BHIB means Bible Hub Interlinear Bible.
7. Acts 13:1, Redesigned, reads: "*The Simeon* being called *black…the Cyrenian," RFE.*

Σίμωνος,	ὁ	καλούμενος	μέλας,	ὁ	Κυρηναῖος
Símon(s),	the	being called	black,	the	Cyrenian
G4613	G3588	G2564	G3189	G3588	G2956
Simon	ho	kaleo	black	ho	kyrenaios
N-NSM	T-NSM	V-PPP-NSM	A-NSM	T-NSM	N-NSM–RFE

CORRECTIONS:
NOTE: Redesigned by Ron Freeman, Evangelist, RFE.
NOTE: In Greek, as in English, a *linking verb* takes a *Predicate Nominative* or *Predicate Adjective* position.
NOTE: The linking verb will also be in the nominative case when it connects to its nominative participle or noun(s).
[The predicate adjective position: Adjective | Definite Article | Noun]. Observe line 7., "The *Simon* being called *black,* the *Cyrenian*."
[A participle can *act as an adjective* by a linking verb when modifying two nouns. They are *participial* adjectives. *Black* is a *participial* adjective connecting two nouns using the verb "called."] [-ing, -en, and -ed are participles.] Observe, Niger (*black*), in sentence 7., connects "*Simon*" and "*Cyrenian*" by a *participial adjective* -ed and the *verb* "call" [or V-call and P-ed].
1. W. E. Vine's codes black, blackness as G-3189. Niger is Latin for "black."
2. Black in Greek is *Melas*, G-3189, an adjective, A-NSM. [Nominative Singular Masculine].
3. Therefore, we glossed *Niger* into our English word "*black*" and coded it as A-NSM.
4. The *definite articles, nouns, and adjectives* contain the same standard word endings, i.e., ὁ, ς, ος. [2nd declension, NSM].
5. The definite article *is not an* adjective but acts like it in *form and function*. The verb is an "action" word!
6. An *adjective* describes a noun, pronoun, or participle and will agree in case, number, and gender. BLB.org.
7. The participle in the verb "*called*" or "-ed" agrees with the case, number, and gender of its *articles* and *nouns.*

RESEARCH:
a. Simon, a certain Cyrenian, carried Jesus' cross, as recorded in Matthew 27:32; Mark 15:21; Luke 23:26. See BLB.org.
b. Σίμων Símōn, see'-mone; of Hebrew origin, Simon (i.e., Shimon), the name of nine Israelites: —Simon. Compare G4826. (There was also a Greek name Σίμων (allied with Σῖμος, i.e., 'flat-nosed'; Fick, Gr. Personennamen, p. 210). See BLB.org.
c. Observe, Inflected: Σίμων, Root: Σίμων, Strong's: G4613, Code: N-NSM, Long: Noun - Nominative Singular Masculine. See BLB.org.
d. "Σῖμος. Σίμων, Patr. Σιμώνδης (Σίμων Σιμώνδου CIA 2 no. 864 III,) und Σιμωνίδης." Fick, page 251. See references.
e. Other translations of Acts 13:1. In search of the name: Simon.
1) Actus Apostolorum 13:1 Latin: Vulgata Clementina, "et Simon, qui vocabatur Niger." *See Acts 13:1; Acts 15:14; 2 Peter 1:1 (Simon).
2) Apostelgeschichte 13:1 German: Modernized, "Simon, genannt Niger." +See Acts 13:1; Acts 15:14; 2 Peter 1:1 (Simon).

3) Apostelgeschichte 13:1 German: "Luther (1912), "Simon, genannt Niger." +See Acts 13:1; Acts 15:14; 2 Peter 1:1 (Simon).
Redesigned by Ron Freeman, Evangelist. Acts 13:1, "There were now certain in Antioch in the church that was prophets and teachers; as *the* Barnabas and *the Simon* called *black*, *the Cyrenian* and *Lucius,* and Manaem, which had been brought up with Herod the Tetrarch and Saul." This redesign captures the definite articles and nouns. This is not a *Translation*!
https://biblehub.com*
https://bibeltext.com+

THE MAN CALLED SIMON

Greek Parsing Exercise (GPE)
Attachment 2
1. MATTHEW 27:32. Reads: "*The* man called Simon, of Cyrene, this one they compelled," TR-EGNT.

ὁ	ἄνθρωπος	καλούμενος	Σίμονος,	Κυρηναῖος,	οὗτος
The	man	called	Simon	of Cyrene,	this one
G-3588	G444	G2564	G4613	G295	G3778
ho	anthropos	*kaleo*	Simon	kyrenaios	*outos*
T-NSM	N-NSM	V-PPP-NSM	N-NSM	N-NSM	D-NSM-TR
T-ASM	N-ASM	N-ASM	N-DSN	N-ASM	D-GSM-TR
Art-AMS	N-AMS	N-AMS	N-DNS	N-AMS	DPro-AMS-BHIB (G3778)

NOTE: TR-EGNT means Textus Receptus, Englishman's Greek New Testament.
NOTE: The sentence's articles, proper nouns, pronoun, and their linking verb are in the nominative case.
NOTE: V-PPP-NSM means Verb - Present Passive Participle - Nominative Singular Masculine. TR and BHIB have coded "by name" or "named" as N-DSN and N-DNS, respectively, rather than a V-PPP-NSM, being appropriately translated as "called." This has been corrected in line 1. The word Greek word "ὀνόματι" G3686, was replaced with "καλούμενος" G2564 as indicated in line 1. above. Likewise, we replaced "τοῦτον" him G5126, with "οὗτος" this one G3778. The sentence now read: "*The* man called Simon, of Cyrene, this one they compelled to bear His cross," Matthew 27:32.
NOTE: D-NSM means Demonstrative Pronoun - Nominative Singular Masculine [see Acts 10:1; Acts 13:1].
To call i. e., to name, call by name, whose name or surname is, or is *called* Simon, or Niger. [καλούμενος, G2564.]
NOTE: BHIB means Bible Hub Interlinear Bible.
NOTE: -*a man* should be *the man* - ὁ ἄνθρωπος, the definite article T-NSM, noun N-NSM—Matthew 27:32; [ἄνθρωπος' Root and Inflection are: ἄνθρωπος]. A probable error occurred in Matthew 27:32. See Luke 23:6; 2 Timothy 3:17; and James 1:7.
NOTE: To a Gentile noun: ἄνθ. Κυρηναῖος, Matthew 27:32; Acts 13:1.
Conclusion: The man "called Simon" in Matthew 27:32; is the same one "called Niger (black)" in Acts 13:1. Please review our other work: "Who is Simeon The Niger?"
2. MARK 15:21. Reads: "The Simon, a Cyrenian, the father of Alexander and Rufus," TR-EGNT.

ὁ	Σίμων	Κυρηναῖον,	τὸν	πατέρα	Ἀλεξάνδρου	καὶ	Ῥούφου
The	Simon	of Cyrene,	the	father	of Alexander	and	Rufus
G3588	G4613	G2956	G3588	G3962	G223	G2532	G4504
ho	*Simon*	kyrenaios	ho	pater	Alexandros	kai	rouphos
T-ASM	N-ASM	N-ASM	T-ASM	N-ASM	N-GSM	CONJ	N-GSM-TR
Art-AMS	N-AMS	N-AMS	Art-AMS	N-AMS	N-GMS	Conj	N-GMS-BHIB

NOTE: -α is a neuter ending. For a proper name (-ν would be correct in the accusative case).
3. LUKE 23:26**.** Reads: "A man Simon, the Cyrenian, coming out of the country," TR-EGNT.

Τινος	Σίμωνος,	Κυρηναίον,	ἐρχόμενον	ἀπ᾽	τοῦ	ἀγροῦ
A man,	Simon,	of Cyrene,	coming in	from	the	county
G-5100	G4613	G2956	G2064	G575	G3588	G68
tis	*Simon*	kyrenaios	erchomai	apo	ho	agros
I-ASM	N-ASM	N-ASM	V-PMP-ASM	PREP	T-GSM	N-GSM-MGNT
IPro-AMS	N-AMS	N-AMS	V-PPM/P-AMS	Prep	Art-GMS	N-GMS–BHIB

NOTE: τὸν a definite article *the* T-ASM and Simon N-ASM.
NOTE: MGNT means Morphological Greek New Testament.
NOTE: I-ASM means Interrogative/Indefinite Pronoun - Accusative Singular Masculine.

NOTE: IPro-AMS means Interrogative/Indefinite Pronoun - Accusative Masculine Singular. Art- means definite article.
NOTE: An **indefinite pronoun** refers to an unspecified noun (e.g., *a man*, *a certain one, someone*): "εἶπέν **τις** ἐξ, *and* αὐτῶν, (Tit 1:12)." When referring to: "A certain one, someone, any man, or a man use: τίς, with *proper names*" (*τάς, τὸῦ, or τὸν Σίμων*)," Mark 15:21; Luke 23:26. Strong's G3588.
NOTE: Σίμων G4613 N-NSM is translated as *Simon* in Matthew 27:32, Mark 15:21, Luke 23:26, BLB.org.
NOTE: You should refer to the exercise as you read this dissertation. Please become familiar with its contents.
NOTE: Refer to lines 6. and 7 in our work "Who is Simeon the Niger" for a comparison of line 1. above.
Remarks: This exercise reviewed and corrected the passages about Simon of Cyrene in the Gospels (Matthew, Mark, and Luke). You can compare this work to the exercise: "Who is Simeon Called Niger?" You can immediately see that the translators did not provide a consistent, accurate, or sound translation of these scripture passages. I make no accusations as to who or why this is the case. I merely state that it is undoubtedly the case! Translators pledge to gloss the Greek text into English, consistent with the best translation, with "integrity, soundness in the faith, and a good conscience: in the sight of God and before all men," 2 Corinthians 4:1-2.
Both lines 2 and 3 contain errors. I will leave this work for another time. The work in line 1 above is sufficient for today.

Consultations and Commendations

I submit this verse unto you that I may: "Render therefore to all their dues: tributes to whom tribute is due; custom to whom custom; fear to whom fear; and honor to whom honor, (is due)," Romans 13:7. I acknowledge my consultation with these distinguished authors in this dissertation.

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